421 for giving, for possession, the fine shades of distinction which are drawn between each type of gift or exchange, as well as the strict recognition of the rights of a man to use and dispose of his own property, all lay stress on this. No man would think of using the weapons or personal possessions of another without specific permission. To do [578] [685] so would lead inevitably to a fight. But there are a few well-421 defined exceptions to this rule which occur in some special 426 relationships within the kinship system, where behaviour 602 is marked by much freedom, and in which relatives of certain orders (*vide infra*) borrow one another's *gerri* without permission and without any fear of resentment or reprisal. These examples are exceptional and are associated with a pattern of behaviour which is characterised by extreme licence, contrasting strongly with the rigid tabu which marks certain other relationships, particularly that between mother-in-law and son-in-law, and only to a slightly lesser extent, between brother and sister.

578 Theft is regarded very seriously among these people, and 685 I have heard altercations raging when boys or young men from the single men's camp had stolen vegetable food belonging to women, while it was still in course of preparation. Violent abuse, leading to a general fight in camp, often results even from such minor theft, and large expiatory payments of food would be made by the close relatives of the offenders to avert more serious consequences.

421 These facts stress the recognition of the individual owner-602 ship of property. This is emphasised also by the special feature which is made of the right of *kutara* (sister's daughter's son) to take or borrow possessions of a *mari* (mother's mother's brother) with whom a special "joking relation-

184 the free use of certain elements, because they are regarded
424 as the special prerogative of one clan or group of clans. This
614 applies most strongly to matters which relate to clan totemism, but in material culture it may extend even to such
[226] things as the technique of fish capture, the right to practise some specialised method of fishing, such as the *gorl*,[32] which have been developed in adaptation to peculiar local conditions and which are regarded as the exclusive property of the members of one clan or group of clans, who alone have the traditional right, not merely to fish in one territory, but even the exclusive right to practise the technique itself. In the case of the *gorl*, which is one of the most specialised methods of fish capture found anywhere in the world, this can easily be explained, for the technique is used only in one area on the Glyde River where it is localised in the territory of one or possibly of two, clans, and is therefore regarded as under protection of the *wäŋärr*, the ancestors of the clan or clans concerned.

184 The restriction of the use of such traits and specialised
424 techniques as the *gorl*, which are jealously guarded, and of
[688] which any infringement is bitterly resented and visited by
[625] vengeance, often leading to fighting and interclan feud,
[628] rests upon the belief that the heritage which its members have received from the *wäŋärr*, the ancestors of the clan, has been infringed, and that its solidarity has suffered damage thereby, rather than from economic motives such as the desire to monopolise food supplies, raw materials, or *gerri*, as with civilised man.

181 Even apart from these matters which touch on the
184 solidarity of groups and which therefore restrict the distribution of a trait or process, the people are extremely

[113] [32] See Donald F. Thomson, *A New Type of Fish Trap from Arnhem Land, Northern Territory of Australia*, Man, 1938, No. 216.